Power Str. Ed. NEW-TORK, Monday, Feb. 14, 1889.

To Rev. E. S. Cook, Cor. Secty. American Tract Society:

REVEREND SIR: I have been favored with your letter of the last month setting forth the pecuniary exigencies of the American Tract Society, and suggesting to my "charitable sideration" a donation to its funds. Few persons hailed with more satisfaction than myself the establishment of yeur Society, or more cordially approved the truly Catho-be principles on which it was founded. I long since became one of its Life Directors, and have frequently con-bributed to its funds. The professed object of the Soeiety was to inculcate Christian faith and practice, and to a very great extent it has been faithful to its profession, and I doubt not that it has been largely instrumental in promoting the spiritual welfare of multitudes.

But the good effected by human agency is seldom without alloy, and for some years, painful doubts have intruded selves on my mind as to the propriety of the course pursued by the Society in regard to a most momentous subject. Against these doubts I have long struggled and at ject. Against these doubts I have long struggled and at times with success. But they have again and again returned with increased force, and they have been so entirely confirmed by some recent developments, that I am constrained to return a most reluctant denial to the application in your letter. Lam well aware of the deep responsibility I assume letter. Lam well aware of the deep responsibility I assume implacing any obstacle however slight in the way of the Society. Of this responsibility, the pain I may give valued friends and the obloquy I may draw upon myself from a very minor portion—I feel the infinitely greater weight of my responsibility to my Maker, for withholding my aid from an agency that has effected so much for his glory and the anagency that has effected so much for his glory and the good of man. This responsibility I have anxiously pondered, and have come to the conviction that I may not avoid it. The facts and reasons which have produced this conviction I will proceed to state. Should they be found insufficient to justify me, they will tend to save others from the error into which I have fallen; and should they on the other hand, be found valid, they may lead to salutary results.

The classification of sins into those of commission and omission is trite. All Scripture testifies that mere inaction has often incurred the divine wrath. The Jewish priests, although sedulous in the routine of ceremonial duties, were denounced in the indignant language of inspiration as "dumb dogs," because they omitted to rebuke popular sins. In the account of the last judgment, those who are to "go away into everlasting punishment" are not condemned as heretics, nor as the perpetrators of crime, but as guilty of having omitted to administer to the necessities of Christ's afflicted and oppressed brethren.

You have by this time, Sir, anticipated that my charge against the Society is one of omissions. There is a giant, and in its influence an all pervading sin, in our land—a sin which is hardening the hearts and par times with success. But they have again and again returned

when the continued absence from the publications of your Society of all that relates to Slavery will be significant; that silence can no longer be neutrality or induference; and that a tract literature which speaks less plainly of Slavery than of other specific evils will conduce to a defection of the speaks and the speaks less plainly of the

Slavery than of other specime or ality.

fective, partial and unsound morality.
In your official reply of 27th Feb., 1852, without letting a word escape your pen, acknowledging the sinfulness of American Slavery, you urge various reasons for not break. American Slavery, you urge various reasons for not breaking the silence so long observed by the Society respecting human bondage. "It would seem a sacrifice of a greater to a lesser good, to engage in the discussion of a topic already exhausted, with the likelihood of satisfying none, and with the certainty of alienating multitudes of our best friends," &c. Your publications, we are informed, must be of a character "calculated to meet the approbation of all connected Christians;" and you seem to think that, amid the anti-Slavery agitation, it is desirable "that at least one institution should move forward on the simple errand that brought the Saviorinto the world—proclaiming Christ and him crucified," &c.; and you aver "that on no subject, probably, are evangelical Christians more at vari-'and him crucified," &c.; and you aver "that on no sub'ject, probably, are evangelical Christians more at vari'ance," than Slavery; and you conclude with declaring
that "the course of duty seems plain before us to adhere as
's society to the simple Gospel in its essential saving
'truths." The Union were not convinced by your arguments; on the contrary, they resolved that ere long no
Catholic Society of Publication can well refuse to express
anti-Slavery truth in some of its various forms of moral or
biblical argument, fact or sentiment; and to hasten this desired consummation, they ordered the correspondence to
be made public.

be made public.

I am unable to recencile the position assumed in your letter with the past action of the Society, or with the assaily received ideas of Christian obligation. It seems your tracts must meet the approbation of all evangelical Christians. If we ask who these are, we shall be told, such as agree in maintaining the Society and appropriate of cortain abstract day. maintaining the Scriptural authority of certain abstract doctrines. But we all know, that these same Christians differ trines. But we all know, that these same Christians differ widely on various questions of moral practice. You are not ignorant that evangelical wine and runseders, and drinkers, abound both in town and country; and yet your Society is lavish of its censures on them. It condeans the theater and race-course, although not a few believers in the evangelical creed frequent both. You issue publications against dancing, and yet how many sons and daughters images in the waitz, in the presence and with the consent of their evangelical parents! You condemn traveling on the Sabbath, yet our Sunday steamboats and rail-cars are not without their evangelical passengers. You do not en the Sabbath, yet our Sunday steamboats and rail-ears are not without their evangelical passengers. You do not hesitate to rebuke gambing, yet evangelicals may be found at the card and the billiard-table. As far as I can judge, the publications of your Society have been in accordance with the rule you announce on few subjects, except that of human bondage and its attendant atrocities. I know not that in the twenty-seven years of its existence the Society has published a line intended to touch the conscience of an American slave-breeder or trader. On the contrary, especial care has been taken to expense from your reprints every expression that could even imply a censure on our stupendous national iniquity. The Society has no hesitation in condemning cruelty, oppression and injustice, but it shrinks with affright at the very idea of acknowledging that it is cruel, oppressive and unjust to reduce a black man to the condition of a beast of burden, to deny him legal marriage, and to sell him and his children to the highest bidder, in company with the beasts of the field. This extreme sensitiveness is shown in the alteration of a passage in your reprint of Garney's essay on the habitual exercise of love to God. Gurney says: "If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the African slave trade? Where the odious system which permits to man a property in his fellow men, and converts rational heings into marketable chattels?" (Page 142.) This was meat too strong for the digestion of (Page 142.) This was meat too strong for the digestion of the Society, and hence it was carefully diluted, so that it might be swallowed without producing the slightest nausea, as follows: "If this love had always prevailed among proas follows: "If this love had always prevaled amore fessing Christians, where would have been the swore crusader! Where the tortures of the Inquisition! every system of oppression and wrong by which he who has the power revels in luxury and ease at the expense of his fellowmen!" (Page 199.) It was an ingenious thought to turn upon the Inquisition Gurney's application of his subject to slave traders and holders, and to lose sight of properly in man, in indefinite generalities.

property in man, in indefinite generalities.
Your last report, in announcing the reprint of the memoir of Mary Lundie Duncan, tells us: "A few pages which the Committee deemed of less interest to the general reader, or which alluded to points of disagreement among exangetical Christians, have been dropped." The pages dropped are indeed few and unimportant, and seemed to have been dropped for the purpose of justifying the word "abridged" on the title-page. But the passages dropped are very significant. In her diary for March 22, 1833, the following passage is expunged in the Society's edition, while every other word on the page is retained. "We have been lately much interested in the emancipation of slaves. I never heard eloquence more overpowering than that of George Thompson. I am most thankful that he has been raised up. O that the measure soon to be proposed in Parliament O that the measure soon to be proposed in Parliament

Poor Mary! The American Tract Society will not allow Poor Mary! The American Tract Society will not allow you to breathe a wish for West India emancipation by act of Parliament, nor to admire the eloquence of an antislavery lecturer. The biographer of this lovely and highly gifted saint remarks: "When George Thompson, the eloquent pleader for the Abolition of Slavery, was called to visit the United States in the hope that his remarkable power of influencing the public mind might be beneficial there, we find the youthful philanthropist whose ardent mind glowed with exalted sympathics, and felt an interest in lotter occupations than usually kindle the enthusiasm of girls of her age, embodying her desires for his success, in the following verses." This paragraph and the lines 'mind glowed with extited apparent and all the lines in lefter occupations than usually kindle the enthusiasm of girls of her age, embodying her desires for his success, in the following verses." This paragraph and the lines they introduced are both expressed from your edition. A Broadway bookseller had already published an unmutilated copy of the book, but this religious Society, more sensitive than even New Fork traffic to the good willof the slavehold ers, suppressed not merely the anti-slavery poetry, but the testimony of a mether to the philanthropic sentiments of her departed daughter! But the work of expurgation did not stop here. In Mary's diery is the following entry: August 1; Freedom has dawned this morning on the British Colonies. (No more degraded lover than the bruter—no more boxed down with suffering from which there is no repress) the sons of Africa have obtained the rights of fellow subjects—the rights of man, the immortal creation of God. (Now they may seek the sanctuary fearless of the last —they may call their children their own.) Hope will animate their hearts and give vigor to their efforts. Oh, for more holy men to show them the way of salvation! The Lord keep them from riot and idleness. They have been so little taught that He only can avert confusion and tunnult as the result of their joy. Some Christians there are among their number, who will influence others. My poor fellow travelers through life's short wilderness, may I meet with many of you in Heaven, where even I can hope to dwell through the love of my risen Lord! There none will despise the negro whom Jesus Christ halt pitled and redeemed."

The passages in italies and in brackets are expanged in the society's edition. Mary is permitted to amonne that the negroes have become British subjects, to express her apprehensions of riot and idleness, confusion and tunnult as consequences of emancipation, and to include the hope of sequences of emancipation, where they will not be despised meeting negroes in Heaven, where they will not b

'agreement among evangelical Christians." Why then were they stricken out? Because the same cruelties and enormities to which she alluded, are perpetrated at home by evangelical Christians who belong to and support the Ame

evangelical Christians who belong to and support the American Tract Society.

The Society will not venture the denial of the truth of the expunged assertions. It would surely not aver that American slave children do belong to their parents. It would be put to confusion by the solemn judicial affirmance of the validity of a bequest of a mother to one person, and of her untorn children to another. It would be confuted by the sale of children at auction, and in particular of a sale reported within the few last days, of a child three years old bringing \$300 under the hammer, while a Southern paper adverts ing \$300 under the hammer, while a Southern paper adverts with pride to the high price of human flesh, as evidence of

with pride to the high price of human flesh, as evidence of "our agricultural prosperity." Your Society, Sir, expunged Mary's assertions, not because they were untrue, but because they are now as true here as they were in the West Indies, and it is the policy of the Society to cover up and conecal whatever reflects odium on the "peculiar institution."

Your Committee tell us in their last Report that they "have never lost sight of their responsibilities to those of 'tender years;" and it seems they issue The Child's Paper, of which great numbers are circulated. Yet the responsibilities to deliders resting on the Committee permit them bilities to children resting on the Committee permit them to expunge an expression likely to remind us that there are hundreds of thousands of children in our land who are mere articles of merchandise. These very responsibilities are, it seems, perfectly compatible with entire silence re-specting the ignorance and degradation of this great multi-tude "of tender years." The Committee know that in some of our States even a free mother, if her complexion be dark, is, by law, liable to be scourged on her bare back should she be caught teaching her little ones to read your Child's Paper, yet not a word of remonstrance escapes the American

Paper, yet not a word of remonstrance escapes the American Tract Society! In the very last number of The Child's Paper I read that "there are between 10,000 and 12,000 children in the City of 'New-York who never enter a church or school, and who 'cannot read the Bible.

Here are heathen at 'home; what is doing for them! These children 'must be cared tor." Indeed! And is it nothing to your Society that there are in our country about HALFA MILLION of little black heathen who are prevented by law from reading the Bible! These little heathen have souls as imperishable, destinies as momentous as the white heathen in New-York. Must this half million be cared for? Ah! that is a "point of disagreement among Evangelical Christians," and hence the Society must not even recognize the existence of children who do not belong to their parents.

Permit me now to ask your attention to the very different course pursued by the Society in regard to the traffic in the bones and sinews, the mind and soul of inamortal MAN.

ent course pursued by the Society in regard to the traffic in the bones and sinews, the mind and soul of immortal MAN, and the traffic in intoxicating drinks. Between 20 and 30 of your tracts are devoted to the subject of intemperance in all its relations. It is curious to observe the desire of your writers to avail themselves of the arguments and illustrations farmshed by Slavery, and at the same time their extreme cantion in avoiding all reference to American slavery. Where even by implication, censure is east on human bendage, it is human bendage in other countries than our own. In Tract No. 300, to the excuse of the distiller, that he cannot sacrifice his property, conscience is made to answer: "Suppose you were now in 'Brazil and the owner of a large establishment to lit out slave-traders with hand-cuffs for the coast of Africa, and could not change your business without considerable pecuniary sacrifice, would you make the sacrifice, or would you keep your fires and hammers going." In remonstrating against the cruelty of the traffic in rum, it is remarked: cumary sacrines, and hammers going." In remonstra-ting against the cruelty of the traffic in rum, it is remarked. "If a man lives only to make a descent on the peaceta 'abodes of Africa and to tear away parents from their 'abodes of Artea and to real and a vary of the wives and homes, where is the man that will deem this a moral business?" "Other men will prey on unoffending Africa and bear human sinews across the ocean to be sold. Have you a right to do it?" (No. 305.) Once more, speaking of the duty of rescuing the drunkard, it is asked: "What (No. 422.) So it seems the Society is at liberty to hold as cruel and immoral the traffic in human flesh in Afric

as cruel and immoral the traffic in human fiesh in Africa, Brzzil, and Algiers, but not in our own lead—that being a "point of disagreement among Evangelical Christians."

And now, Sa; I ask you, on what evangelical principle does the Society condeant the foreign slave trade! Is it because an act of Congress forbids it! The Society has not yet, I believe, like some of its patrons, elevated the lower above the higher law, and made the national statute bock the standard of right and wrong. Nor, indeed, can the advocates of the supremacy of the lower law maintain, that an act of Congress can reader immoral the conduct of Africans, Algerines and Brazilians, when that conduct is that an act of Congress can render immoral the conduct of Africans, Algerines and Brazilians, when that conduct is in conformity with the laws of their respective countries. Is it then, in reference to the higher law, the will of God revealed in his blessed Gospel, that the foreign traffic is condemned? If so, then I ask to what divine precept is it opposed? Buying and selling and the exchange of com-nodities is essential to human seciety, and is nowhere con-demned in God's word. Why then, Sir, I ask in all serious-ters, Sit more immoral for an African to sell, or a B-vzildemned in God's word. Why then, Sir, I ask in an serious-ness, is it more immoral for an African to sell, or a Brazil-ian to buy men and women, than apes and parrots? 1st because men and women are not by the higher law sub-jects of commerce? Before you reply in the affirmative, remember that our laws, framed for the most part by evanremember that our laws, framed for the most part by evalu-gelical Christians, expressiy declare vast multitudes of men and women to be mere chattels, vendible articles. Said Henry Clay, on the floor of the Senate, vindicating prop-erty in man, "that is property which the law rankes prop-'erty." Now, every slave sold in Africa to a Brazilian 'erry." Now, every slave sold in Africa to a Brazilian merchant, is property by the African law, and is granted, bargained sold, and delivered by a title as valid as that ever received by Mr. Clay to one of his slaves. Again, then, I ask, why is the sale and purchase of a man in Africa, most undoubtedly a heinous crime, while the immorality of the sale and purchase in Virginia of a fellow-countryman and perhaps a fellow Christian, is such an abstrase question, that the American Tract Society will not venture to approach its discussion? Can it be that your Society is site on this traffic, because it is sanctioned by human law? This can hardly be, since the Society is unsparing in its demunications of the traffic in ram, notwithstanding the powers that be, ordained as they are of God, have taken the that be, ordained as they are of God, have taken th traffic under their peculiar guardianship. Very irreverent

does your tract speak of "Stale debauch forth issuing from the sties That LAW has licensed," (No. 240.) "Stale debauch forth issuing from the sties
That Law has liceased," (No. 240.)
You are silent on slavery because, as you say, on no other subject probably "are evangelical Christianis more at variance." I think sir, you greatly overrate the evangelical patrons and advocates or slavery. I doubt whether you can find one hundred evangelical Christians out of the slave States, unconnected in any way with slavery, slaveholders, and cotten, who will publicly avow that American Slavery is a righteons institution, and the slave code in accordance with the spirit and precepts of the Gospel of Christ. Surely, surely, sir, I should make a most extravagant and reckless estimate were I to compute the evangelical champions of slave-breeding, slave trading and slave-catching, at a tythe of the evangelicals who in their practice repudate total abstinance from intoxicating drinks. Nevertheless, on this last "point of evangelical disagreement," the society expresses itself without fear and without reserve.

But some of our friends, you may say, insist that the Bible sanctions slavery, and what can we do? And some of your friends also insist that the Bible sanctions moderate drinking and the sale of intoxicating drinks, and what do you do? Why yeu tell us "the great laws of morals are of your friends also insist that the Bible sanctions moderate drinking and the sale of intoxicating drinks, and what do you do? Why you tell us "the great laws of morals are indeed unchanged, but the degrees of light and know-ledge which men possess may be very different. We should not deem it right to apply our laws and knowledge in judging of the laws of Sparta which authorized then in judging of the laws of S 'm judging of the laws of Sparta which authorized their
'-nor our views of the marriage relation, to condemn the
'conduct of Abraham, David and Jacob. Man's conduct
'is to be estimated by the light he has.' To the plea that
the Bible does not prohibit the traffic, it is answered, the Bible does not prohibit the trathe, it is answered,
"Where is there a formal prohibition of piracy, or bigamy,
or kidnapping, or suicide, or duelling, or the sale of obscene books and paintings? The truth is, that
the Bible has lain down great principles of conduct, which
or all these subjects could be easily applied, which are applied, and which under the guidance of equal honesty may
be as easily applied to the subject of which I am speaking."
(No. 203)

To assail Slavery is to assail its supporters, and you think To assail Slavery is to assail its supporters, and you think that the Society by discussing the subject would alienate multitudes of its best friends. Similar delicacy, or, if you please, prudence has not been observed towards the advocates of moderate drinking. "Our next opposition is from a band clothed in white—processors of our holy religion—en listed soldiers of the Church, engaged to every good work of benevolence: they come to intercede for the mosster, (moderate drinking,) and oppose our enterprize. What can be the meaning of this? O, where lies this astonishing witchery! What has put the Church to sleep! What has made her angry at the call to come forth from the embrace of her deadliest foe!" «No. 340.) Were the inquiry made, what witchery has made the Church blind, and deaf and dumb, in regard to the groans and sufferings of deaf and dumb, in regard to the groans and safferings of millions on our soil denied the Word of God, and forcibly hannons on our son demed the Word of God, and foreibly kept in ignorance and degradation! the true answer would be, I am persuaded, "the neutrality of the American Truet Society, and the vast number of the Clergy, to whom the fear of man has proved a snare."

very strange is it that while the Society will not even hint dislike to slavery, it brings against the traffic in run an array of arguments equally effective and valid against the traffic in men, women and children. Thus you urge the duty of doing as you would be done by, and the remorse we shall feel at death for the suffering we have inflicted. we shall leer at death for the and the great command to love our neighbor (No. 242)— our responsibility to God for the results of our own selfish ness (No. 300)—the waste of human happiness (No. 240)—that the traffic "tears assunder the strongest bonds of seciety, it severs the tenderest ties of nature" (No. 249). To the plea of the rumseller that his trade is his livelihood, it is answered, "beg, dig, do anything but this. It would be a glorious martyrdom to starce, contrasted with obtaining a fivelihood by such an employment" (No. 305). "Where have you derived authority to procure a living at a sacrifice of conscience, character and the dearest interests of others?" (No. 239.)

others?" (No. 239.)

The Society shrinks from the opposition it would encounter from Slavcholders. In your letter already quoted, you vindicate "the peaceful course pursued by the Society," and you say "when there shall be unity of sentiment, and a 'treatise of standard value shall be written, such as the Com' mittee can approve, then there will be propriety in claiming that a Tract press shall engage in this branch of moral discussion." Unless I mistake your meaning, there is here an implied promise, that when all evangelical Caristians are united in condemning Slavery, both in theory and practice, and when of course the Monster is at his last gasp, and there is no use in striking another blow, then the Society will attack him, provided the Committee shall cordially agree as to the weapon to be used. In the meantime, while the monster is in full vigor and extending his ravages, you think it bet, "that at least one institution should move forward the Committee the Monster is the state of the standard move forward. it be t, "that at least one institution should move forward on the simple errord that brought the Saviar into the world—proclaiming Christ and him crucified," &c. Happy is it, Sir, that this desire for peace, this longing to pro-

claim Christ and him crucified, without heeding popular and prevailing sins, was not felt by the Society till after it had done battle against gamblers, dancers, theater goers, Sabbath-breakers, moderate drinkers, and runsellers. Your tracts against intemperance display anything but a non-resistant spirit. For example—"The demon will daunt the 'timid. It is noisy and fiery; attack it, and it will roll its eyes and snap its teeth, and threaten vengeance. Attempt to starve it, and it will roll eithe it will roll its first in the start of the start of the same start courageous, connect your cause with Heaven. It is the cause of God, the cause for which Immannuel died. Let

cause of God, the cause for which Immanuel died. Let 'the demon no longer hide in the sanctuary. Expel forever 'the accursed enemy, that the Lord may bless us with life 'and peace.'' (No. 240.)

Possibly the Society has deemed it its duty to co-operate with Union Saving Committees and Baltimore politicians, and Cotton Merchants, in their patriotic efforts to suppress all discussion of the "delicate subject;" a discussion having such disturbing influences on northern trade and politics. Yet such a supposition cannot be allowed, after the noble testimony borne by the Society to the right and benefit of free discussion. "There are some great 'principles in regard to our country which are settled and which are never to be violated so long as our liberties are safe. Among them are these: that every subject may be safe. Among them are these: that every subject may be subjected to candid and most free discussion, that public epinion, enlightened and correct, may be turned against any course of evil conduct; that public opinion is, under God, the prime source of security to our laws and morals, and that men may be induced by omple discussion and by the voice of conscience and of reason to abandon any course that is erroneous." (No. 305.) Such are the rights and benefits of discussion when directed against the seller of Rum, do they lose all their virtue when directed against

Rum, do they lose all their virtue when directed against the seller of human flesh!

Perhaps your Society revolts at the idea of descending into the arena of politics, but if so, how are we to understand the following exhortation: "Let all who regard the virtue, the honor, and the patriotism of the country, withhold their suffrages from those candidates who offer ardeat spirits as a bribe to secure their elevation to office." But suppose they offer as a bribe to secure their elevation to effice, not a glass of brandy and water, but a fresh discovered law of physical geography, precluding all legal restraints on the extension of human bendage—Baitimore platforms, to destroy the liberty of speech, of the press, and the pulpit—indictments for high treason, offering to the Southern Molech the blood of Christians, who, in the fear of God, refuse when summoned, to join in Slave hunts—shall we withhold our suffrages!

On the whole, Sir, I cannot but think that your Society has greatly mistaken its duty to God and man in shrink.

On the whole, Sir, I cannot but think that your Society has greatly mistaken its duty to God and man in shrinking from pronouncing Slavery, as well as gambling and horse-racing, a moral evil. Unquestionably, the Society has acted in perfect accordance with the general policy of the Northern Church, both Popish and Protestant. That policy is more easily understood than vindicated. So intimate are our commercial relations with the South, and so dependent are our politicians for the most trifling office upon the support of their party by Southern votes, that to ask them and our merchants to participate in measures and opinions offensive to their Southern patrons, is like asking the favor of them to pluck out a right eye, or cut off a right hand. Of coarse, the pecuniary and party interests of these men react on the Church and religious Societies with which they are connected. Hence has grown up a seenlar and ecclesiastical alliance offensive and detensive with Slavery. But this alliance, although undoubtedly embracing many worthy men, is nevertheless, in direct antagonism with the Gospel of Christ, and has consequently led, and is daily leading to most disastrous results. It has caused the avowal by men of high position in both Church led, and is daily leading to most disastrous results. It has caused the avowal by men of high position in both Church and State, of principles utterly subversive of that regard for justice and mercy, which is not only one of the peculiar and beautiful features of our holy religion, but also, and especially in a Democracy, one of the strongest salegnards of person and property. Some slaveholders in Congress propose a law, the provisions of which may well have been inspired by that evil and malignant spirit that goeth about seeking whom he may devour—a law openly setting at defiance the established rules of evidence, and levelling in the dust all the barriers erected by the common law around the personal liberty of the citizen—a law requiring every man, at the summons of a miscreant slave catchier, to assist him in his damnable work—a law seeking by fine and imprisonment to suppress the impulses of immunity and the gushings of Christian sympathy. No sooner is this accursed law proposed than rival politicians contend for the honor of giving it their support, and no sooner is it enacted than the two great rival parties strive to gain votes for their Presidential candidates by pleaging their best endeavors to carry it into execution. Many individuals, however, affirm that a law thus requiring them to participate in deeds of cruelty and injustice, is at variance with the divine commands. Forthwinh we have our public men and our party press succeing at the "higher law," and insulting all who acknowledge its paramount authority to an act of Congress: worse than all, we have our ministers of the Lord Jesus Christ descanting from their pulpits on the reverence due to the "Powers that be," as ordained of God, and actually urging the daty of obedience to ane of the most ungoddy and execuble enactments of modern legislation. Occasionally it was indeed admitted, that under peculiar circumstances, and multiplied conditions, we ought to obey God rather than none, but at the same time

legislation. Occasionally it was indeed admitted, that under peculiar circumstances, and multiplied conditions, we ought to obey God rather than mon, but at the same time it was distinctly tanght, not merely that we should not torcibly reset the Fugitive Law, but that the "higher law" did not dispense with our obligation to catch slaves.

In the zeal, the rivalry and the crucity displayed in seizing the hapless and innocent fugitive and hurrying him back to the house of bondage, of mental darkness and bodily suffering, lessons of crucity and injustice have been set by the rich and moral, which will not be lost on the needy and profligate. Many of our wealthy and inducerial

course involves them in gress inconsistencies, degrades the character of the Gespel of Christ, and gives a mighty impulse to infidelity. Never before, in my opinion, has the American Church been in such peril as at present, and from almost every portion of it comes up a cry of distress. There is no failure of money. The conarty is rich, and our wealthy men are liberal, and pride and ostentation and competition secure the crection of gorgeous and expensive churches. But there is a failure of increase of ministers and members. The population is outgrowing the church and the love of many is waxing cold. From menlike Tom Paine and most of his followers the church has little to fear. They had the Gospel because their deeds are evil. Their lives are a sufficient antidote to their doctrines. But a new class of converts to infidelity is springing up, men whose fearless and disinterested fidelity to trath, mercy and justice, extort unwilling respect. These men reject the Gospel, not because it rebutes their vices, but because they are taught by certain of its clergy, and the conduct of a multitade of its professors, that it sanctions the most horrible craelty and oppression, allowing the rich and powerful forcibly to redu 2 the poor and helpless to the condition of working animals, articles of commerce, and to keep their posterity in ignorance and degradation to the end of time. Every argument wrested from the Bible in behalf of Slavery applies to the bondage of white men. Hence the modern pro-Slavery divinity justifies the ancient villainage and the modern seridom, and would justify their indefinite extension. If it be right to hold three millions of human beings as chattels, it is equally right to hold hundreds of millions. Hence Christianity, if it mdeed authorizes this unlimited despotism of the strong over the weak—this yeas indefinite annihilation of the congugal and parental relations—this total abrogation of the rights of conscience, of property, of despotism of the strong over the weak—this vast intefinite annihilation of the conjugal and parental relations—this total abrogation of the rights of conscience, of property, of personal happiness, has surely little claim to our reverence, for its tendency to mitigate the sorrows and troubles of the present life. Certainly it is not wonderful that benevolent, well-meaning men should question the divine authority of a religion sanctioning such tremendous enormities, and whose professors recommend the catching of slaves, as a service acceptable to the Deity, when required by act of Congress.

West orthodox Sir, is the faith professed by the Socie-

Most orthodox, Sir, is the faith professed by the Socie ty ! I thank my God and Heavenly Father that he has give me grace to embrace with my whole heart and understand-ing the doctrines you denominate evangelical. But it be-heves us all to remember that a workless faith is a worthless faith. Can we refuse obedience to the second of the two great commandments on which hang all the law and the prophets, and yet hope to be saved for our orthodoxy? Very properly your Society has not confined itself to the simple proclamation of Christ and him crucified, but has added practice to faith by assailing sin in its various forms, laboring to convince the sinner of his guilt, and striving to excite him to repentance and reformation. But the sin most rampant in our land—a sin which counts its victims by millions, and its perpetrators, abetrors and apologists by millions more—a sin which taints our holy things, enfeebles our churches, corrupts our statesmen, sways our judges and justice, and which is crowding the ranks of infidelity this sin may not be mentioned in our fashionable pulpits to "ears polite," nor even alluded to in the multifarious pub-lications of the American Tract Society!

And now, Sir, what is to be done? Your response of course is, Nothing. You will be at no loss for arguments to show, that any anti-slavery action on your part will not merely diminish your receipts, and thus lessen your ability to do good, but will also prevent your tracts and volumes from conveying religious trath to the inhabitants of the state. The operation of data is not to be decided by from conveying religious trath to the inhabitants of the Siave States. The question of daty is not to be decided by an estimate of probable receipts. Nor is it by any means certain that your policy is the wisest in a pecuniary sense, or that one or two tracts condomning American Slavery as a moral evil would prove injurious to your Treasury. The persistence of the American Board in countenancing Slavery in its mission churches, in deterence to the contributions of its Southern patrons, called into existence the present flourishing and efficient "American Missionary Association," daily growing in strength and public favor. This nouristing and entering in strength and public favor. This new Institution is almost wholly supported by former subscribers to the Board. In the last report of the Board, I find the total amount of donations received the pre-year stated at \$299,703 90. Of this sum, 10,267 25 from the Slave States and the District of Columbia. the last report of the Association amountees the receipt of \$83,154 60 for the past year. Nearly every cent of this sum is virtually a premium pead by the Board valits Southern cubscriptions? The American Tract Society, if I am not nech mistaken, is destined to pay a premium of the

You will perhaps say that it is better our Southern broth-You will perhaps say that it is better our Southern broth-ren should be saved as slave-holders, bree-ders, and traders, than not at all, and therefore you will not touch the subject of slavery, because if you do, you cannot reach them with your racts, which under God might lead to their conver-sion and salvation. If this principle be correct, it is of wide application. The Territory of Utah is acquiring a brige population, and will soon claim admission into the Union. The people are Polyganists, but it is baser they should be saved as such than not at all. Hence it becomes the duty of the Society, for fear of offending them, to avoid

all allusion to the christian doctrine of marriage, and to "move forward on the simple errand that brought the Savior into the world, proclaiming Christ and him crucified," and thus rendering the tracts acceptable and useful to our Mormon brethren. So, also, as the usefulness of the min ister of Christ depends on his message being heard, he ought to preach smooth things, lest by offending his people, by telling them unwelcome truths, he drive them beyond the sound of the Gospel.

I believe, Sir, not only that this reasoning is unsound, but that the apprehension on which it is founded is groundless. It is not desired by any that your Institution should be converted into an Anti-Slavery, any more than into an Anti-Gambling Tract Society. All that is asked is, that this great and influential Christian Association should publicly dissent from the impious claim made by the advocates of American Slavery, that this vast mass of accumulated sin and misery is sanctioned by the God of Mercy and Justice, and allowed by the crucified Redeemer—in other words, that American Slavery should share in the condemnation you bestow on "The Theater, the Circus and the Horse race."

We are the desired of the property of the gainst American Slavery should share in the condemnation you bestow on "The Theater, the Circus and the Horse race." torse-race." Were you to issue one or two tracts against American Horse-race."

Slavery as a moral evil, will it be seriously contended that thenceforth none of your thousands of publications on oth-er subjects would be allowed to cross the frontiers of the er subjects would be allowed to cross the frontiers of the Slave region? Recollect, Sir, that when a human chatted of three years will bring \$300 at auction, and its two parents from \$1,500 to \$2,000, Slaves are and must be the possession only of the rich. By the census of 1840 (I have not the last at hand) there were in the Slave States, 1,016,307 white males over 20 years of age, and of these, various data assure me it is a very liberal estimate, that 200,000 were the helders of slaves. And is it possible, Sir, that of this prodigious majority of non-slaveholders, none will read any of your biographies and religious treatises, because they may have heard that you have published one or two little tracts against a sin of which they are themselves guiltless? may have heard that you have published one of the after tracts against a sin of which they are themselves guildless? When "Uncle Tom's Cabin" is sold and read at the South, is it credible that a few slaveholders can exclude all your millions of pages from the vast Southern region? Can your gents and colporteurs be excluded from fifteen States of this nion, because of the mighty mass of your publications, Union, because of the mighty mass of your publications, twenty or thirty pages are directed against the conduct of a few rich men! The apprehension that should the Society be faithful to the calls of duty its efficiency for good would be impaired, is not, in my opinion, consistent with that Christian faith so forcibly inculcated in many of your tracts. For myself, I firmly believe that before long the Society will find its present policy productive not of strength, but of weakness. That policy has given birth to the "American Reform Tract and Book Society." In a late acknowledgment of receipts by this infant institution I observe contributions from no less than eight States.

To me it seems obvious that Christians entertaining such contradictory views of the divine attributes of the sperit of

contradictory views of the divine attributes of the spirit of the Gospel and of Christian obligation as are involved in the justification and condemnation of American slavery, cannot much longer act together in sending missionaries to preach or employing the press to incuicate a religion respecting the fundamental moral principles of which the two parties entertain such antagouistic opinions. It is one of the incidents of our imperfect state, that sin-

It is one of the incidents of our imperfect state, that he care Christians often think they are doing God service, while pursuing opposite paths, and when of course one or the other must tend in a wrong direction. May we accord to others the charity we ask for ourselves, and I pray God that those who condemn in others the sin of oppressing their brethren, may feel their own unworthiness, and remember that they themselves, no less than the wretched slave catcher, need to be washed in that blood which alone cleanseth from all sin. I am. Rev. Sir,

Your obed't servant,

WILLIAM JAY.

The Bible Convention and the Clergy of Hariford. The Bible Convention and the Clergy of Hartford.

Tethe Educe of The N. Y. Tribune.

Sitt: In your paper of the 23d inst. I find an article acknowledging the receipt of an invitation from A. J. Davis and others to attend a four days' "Bible Convention" in this city, next June, and you assign your reasons for declining the invitation. The reasons you assign are certainly sufficient, and I think all reasonable men will commend your decision in the case, whatever may be their views on the subject proposed to be discussed. But I am not so well satisfied as to the propriety of your recommendation that "the Clergy of Hartford" should take up the controversy, and meet the challenge thrown out. Possibly they, as well as others, have other and more valuable engagements than such a Convention will offer, to occupy gagements than such a Convention will offer to occupy their attention. It is indeed the duty of the Clergy to meet every demand made from a respectable quarter, for proof of the validity of the claims set up in behalf of the Bible; no reasonable person will contend that they ought to a saide from their duties to strive with self-conceited ignorance, whenever such may choose to give the challenge. It is denied that further "discussion" may be demanded by those who bave neglected to examine the common evidences of Christianity, and to acquaint themselves with the proofs in behalf of revelation that are accessible to all who will take the pains to read them.

It is believed by many that the divine authenticity of the Bible is already pretty well established; and, as there is norance, whenever such may choose to give the challe

Bible is already pretty well established; and, as there is much for the ciergy to do, besides defending its outworks, it is not always thought best that they should be occapied it is not always thought best that they should be occapied with the primary question of the first truths of Christianity. Dean Swift semewhere remarks, that to be perpetually mooting the question of the truth of revelation is much more likely to unsettle the faith of the simple than to counteract the progress of infidelity; and Robert Hall adds that "it is degrading to the dignity of a revelation established through a succession of ages by indubitable proofs, to be adverting every moment to the hypothesis of its being an imposture, and to be inviting every insolent sophist (or accepting his invitation) to wrangle about the title when we hemd be cultivating the possession." There may be times and occasions when such discussions are proper and necessery: there are others, and the secover most of human his and occasions when such discussions are proper and necessary; there are others, and the secover most of human histery, when the superstructure rather than the foundation of Christianity demands the attention of its ministers and guardians. Such, it is believed, is the case at this time even in the

his associates cannot be accepted by "the clergy of Hart-ford," or elsewhere, without incurring the danger of com-

ford, or elsewhere, which is made their own proper self-respect. These I will briefly enumerate.

1. The challenging party have taken upon themselves to arrange all the circumstances of the proposed "discussion," they have designated the time and the place of the meeting, they have designated the time and the place of the meeting, without any attempt to ascertain what may be the wishes or conveniences of any other parties. Under such circumstances there can certainly be no obligation, resting on other parties, to meet them. To the challenged party belongs the right of ordering the details of the fight; where this is not granted there is no obligation to accept the challenge.

lenge
2. We have no assurance that any of the great champions
2. Very possibly, 2. We have no assurance that any of the great champions of infidelity will attend this "discussion." Very possibly, Parker and Emerson and Wright will be as fittle at leisure as the Editor of The Tribune, or as Drs. Alexander, Williams or Bushngll; and as even theological controversialists desire a foeman worthy of their steel, there would be some risk in being found in such a tournament as this.

3. From the fact that the meeting is called by a peculiar class of unbelievers, it is supposed that most of the attendants will be of that class; and as it is known that the manners and proceeding of persons of that class in other "con-

ners and proceeding of persons of that class in other "conventions" have been of a kind that could give only pain and disgust to persons of correct tastes, whether believers or unbelievers, there can be but little motive to such to be

or unbelievers, there can be but little motive to such to be present. This evil you anticipate in your remarks.

4. The mode of argument pursued by Mr. Davis and his associates is such as no reasonable man can reply to. The defenders of the inspiration of the Scriptures base their arguments on rational evidences: but Mr. Davis and his friend profess to speak under immediate inspiration. If they talk nonsense it is charged to "the spirits." if a theory for "making rain" is given to the public, though substantially an extract from Mrs. Somerville's great work, and an almost verbatim copy of a pamphlet, then in the office where the matter was printed, we are gravely told that the whole was composed without premeditation or volition in 'the superior state." Can any man who knows nothing of such a "superior state enter the lists with such champions?

5. But if they consent to come down to our level and to examine the proposed questions on national grounds, what

examine the proposed questions on national grounds, what have they to offer us? Are Messrs. Davis, Green and Donhave they to offer us? Are Messrs. Davis, Green and Don-aldson the men to conduct such a discussion in such a man-ner as to elicit truth and satisfy every candid inquirer? Are they proficients in these matters? Have they given long years of patient study to Biblical criticism and Archaeo-logical inquiries? Is it naturally supposable that they could, bring forward such arguments as could at all affect the merits of the question in any mind-who had thoroughly in-vestigated it? As to Mr. Davis's school learning I am not informed, but I have no evidence that he has devoted any considerable attention to Biblical studies. Messrs. Green and Donaldson. I believe, make no pretension to the charand Donaldson, I believe make no pretension to the character of learned men; they belong to that large and respectacter of learned men; they belong to that large and respectable class of citizens who are properly styled laymen—who read and write their mother tongue, but probably can neither of them construe a sentence of either of the original languages of the Bible, and are quite unlearned in either Hebrew or Christian antiquities. Is it reasonable, then, to expect that men who have made these subjects the studies of their lives should turn aside from their daily duties to attend "Conventious" called under such anspices. It is believed that the clergy of Hartford, to whom the parties are well known, will so consider the subject and so act. At any rate this is the view taken of the matter by Eartford, April 25, 1633.

ONE OF THEM.

THE FEMALE ADVOCATES OF WOMAN'S RIGHTS .- The Suracuse Chronicle has the following forcible remarks on the two foremost Lecturing women of our time:

"We defy snybody to produce a woman in any position
whatever, who presents a better model of feminine grace
whatever, who presents a better model of feminine grace
and propriety, than Antoinette L. Brown in her public ad
dresses. Before Mrs. Lucretia Mott, in her Doric dignity and moral grandeur, the rudest gain sayer is hushed in and moral grandeur, the rudest gain sayer is hushed in respectful silence, and rowdyism itself becomes humanized
and gentle. And as to Lucy Stone, the music ofher eloquence
sanctifies her very 'bloomer.' We well remember the first
time we were brought under her influence. It was at the
Woman's Rights Convention in this city. Strongly opposed to some of the positions there taken, and prejudiced,
in particular, against this wholesale sortle of women upon
the public rostrum, which had not seemed to us their appropriate arens, we were not particularly propriated by propriate arens, we were not particularly propitiated by propriate arens, we were not particularly propitiated by Lucy Stone's dress (of a pattern at which our taste has always revolted.) when she made her appearance on the slways revolted.) when she made her appearance of the stand. Not long, however, had her low, sweet, searching tone ('that excellent thing in weman') fallen upon our ear, and into our heart, before every particle of our hostility was melted away, at least for the time, and her supremacy was complete. When she closed and sat down, after havwas complete. perplexity, saying scatty to ourselves: Well, wanther see like it or not, little woman, God made you an orator."

Chenp Fuel and New Railroad Projects to the Coal Fields of the Lackawanna and Wyoming Valleys.

To the Editor of The N. Y. Tribune.

Sin: In your paper of the 23d inst. an article appeared

headed "Cheap Fuel." Believing the object of the writer wasto direct the attention of the public to a newly-projected railroad from Wilke's Barre, Pa. to this city, by means of connection with other roads, I deem a full statement of the practicability of the various projected routes from that section important to the citizens of this city, who will be expected to aid by their money and influence in the building of one or both of said roads. As the writer of that article says, we want a great coal earrying road from those Coal Vall ys, being the nearest to this city, and comprising, as they do, the most valuable and richest coal region of Pennsylvania. This is important to our city as it would have a tendency to cheapen fuel and equalize the apparent advan tage which Philadelphia now has over us, resulting from the low price of fuel in the latter place. At present, the prin cipal outlet from that section to this market is by the way of the Dela ware and Hudson Canal, with which the Pennsylvania Coal Company connects at Hawley-the two companies sending about one million of tuns annually to

Nevertheless, additional facilities are required to supply the constantly increasing demand for coal, and several charters have been granted for roads in that vicinity. In advocating this increase in the means of coal transportation, and giving preferences, it would be well to guard

tion, and giving preferences, it would be well to guard against errors in judgment resulting from the absence of data upon which to form a correct opinion. Zeal in such matters is well enough, if it be not partial and misdirected.

By many experienced coal operators it is supposed that what is commonly called a "gravity road," with sistionary power, furnishes the cheapeat mode of transportation for coal; but suppose parties favorable to additional coal-carrying roads should favor passenger and freight roads combined, the better to accommodate the traveling community it then becomes of vast importance to select the most practicable and feasible surters. Several roads have been projected from those valleys

ble to additional coal-carrying roads among a two passesses of roads combined, the better to accommodate the traveling community it then becomes of vast importance to select the most practicable and feesible routes. Several roads have been projected from those valleys to this City, each having its friends, each claiming that their route is best. This feeling among projectors is to be expected; but a different motive should influence the citizens of New-York, saide from the consideration of dividence. They ought to determine in favor of that road which is most practicable, and by its connections will more effectually open those great coal valleys and give the most extensive facilities for travel to this City.

The first route to which I shall allode is the 'Delaware and Cobb's Gap' road, so called, starting from Scranton, Pa., (the terminos of the Lackawanna and Western Raifroad.) eastwardly through Cobb's Gap to the Delaware Water Gap, there to connect with the New-Jersey roads leading to this city. A large portion of the captid hubbers subscribed and the survey nearly completed, which shows the route to be a feasible one, with the above named road the 'Lackawand and Bloomabury Raifroad,' (for which a Charter has been obtained, the Company organised and a portion of its stock subscribed, will connect at Scranton, the latter named road will also intersect of connect with the Catawissa Road, so called, and the Sunbury and Eric Road, thus having the same advantages of connection that any other road from those valleys would have for securing the south-western result besides a Charter has been obtained for a road from Wilkeslaire to Scranton, when these roads are completed, they will effect until yepen the coal fields of the Lackawanna and Wyoming Vallies to this city. A road has been built and is now in operation from Scinnton to the Great Bend, there connecting with the great Eric Road. The road located through Cobb's Gap is a desirable one, on account of the favorable grade it will have and by reason of its conne

ears to come.

the route proposed by the friends of the Road from the town of the large. Far to the Delaware Water Cap, thence to this City, the By the route proposed by the friends of the Road from the town of liked arre. Pa. to the Delaware Water Cap, thence to this City, they ill have consiste summit of the long line of what is called "Road conto" and overcome at the lowest point for a road an elevation twelve and overcome at the lowest point for a road an elevation conton and overcome at the lowest point for a road an elevation of sixteen miles, a continuous elevation of over severity fire feet raile. It has been oscertained by an actual survey, that the Soran-n Depot is 170 feet above Wilkesbarre, and the sumeit of spring cook is 150 feet above Wilkesbarre, and the sumeit of spring took is 150 feet above Scranton, making the elevation of 1,225 feet are report of the party making the survey states, that "the distance in Wilhesbarre to the summit, (Broad Mountain) is about sixteen in Wilhesbarre to the summit, (Broad Mountain) is about sixteen that the sum sixtee will be precised that only urteen miles remain to accreame this elevation, and the surface is such at it will be impossible to equalize the grades." It is struct the parties

charters for railreads, or any privileges to companies in which Now-y Orders are asspected of having an interest, or from which ultimately lenefit may result to them; is it to be found in their breaking faith with the prejectors of Cobb's Gap Road, so called, and refusing to con-tect with that road after they had agreed so to do.

Assin, is their deep solicitude at the present time for the prosperity of this city to be found in their opposition to the Pennsylvania Coal Company, in the recent effort of that Company before the Legislature of Pennsylvania for a charter for a road across a portion of the State of Pennsylvania for a charter for a road across a portion of the state of Pennsylvania for a charter for a road across a portion of the state of Pennsylvania for a charter for a road across a portion of the and be consumer.

nections with other roads, the price of the transportation of consounds be cheapened, and a corresponding reduction take place in the price to the consound.

If the above facts do not prove that they are solicitous to advance the interests of New-Yorkers, where are we look for them.

My own knowledge of the general policy of the leading citizens of that fown, with a few honorable exceptions, has inclined me to the belief that they are very denish, and well do! know that they oppose every project that is not calculated to benefit their own town and themselves. I don't know, however, as we ought to blaine them so much if they can dupe New-Yorkers into the building of their road, though it would never be a profitable coil carrying road, for their village would be the terminus, and as a matter of course it would enhance the value of property more than enough to compensate them for any loss good their stock. They would in any event be winners, though New-Yorkers would inevitably be the losers.

Another suggestion of the writer was that the Liggett's Gap Road, i.e. the road through Cobb's Gap could connect with some general coal carrying road. I can see no reason why that road should be some a more branch road, but, many why it should not. That road when completed, is to be a general residie and an assence road, open to all, and the men who manage and control it are all high minded and honorable men, and they have given assurances to parties interested in knowing their intentions, that they shall establish as low of terify of freight as they can afford, enough to give them a remunerative profit on that kind of business. In assurances coming from such men the community may safely repose confidence.

That one passenger and general freight road from those valleys would

they can allord, enough to give them a remunerative profit on that kind of business. In assurances coming from such men the community may safely repose confiderate several freight road from those valleys would be a divided paying stock it have no doubt, but whether two such roads could be made profitable (if practicable routes could be found) I very much question when we take into consideration the fact that there are grants for two coal surviving roads from those valless to be connected with and owned by Coal Companies, both of which I have every reason to believe will shortly be built, as there can be no question in regard to the value of stock in such roads leading from those valles and connected as they are with Coal Companies, each having a right to own from two to three thousand arres of coal land for supplying themselves with constantfieight, and possessing the right to carry coal for others if they can make it profitable in so doing. Such companies having a much larger margin for profits they pay better dividends, and as a matter of course are preferable for sale investment.

Having discussed the ments of these enterprises at some length, it may not be inappropriate here to remark that at present i am not the owner of a toilar of stock in any of the roads to which I have particularly referred, consequently have no pecuniary motives influencing me to advocate or denounce either of said roads. My object has been to present facts in reference to both, as they really exist. In conclusion, I repeat that if the citizens of New-York are to add in the building of a great coal carrying road, that such sid should be given to the most practicable and feasible route, the better to enable us to accomplish the deaired object, so important to this city, to wit, the turnishing of 'cheap fuel.'

Liquor vs. Literature**

Liquor vs. Literature.

To the Editor of the N. Y. Tribune.

Sir: There is one view of the Rum-trade toward which little public attention has hitherto been directed. Its con nection with, and influence upon, our Public Schools, is referred to. That influence, if felt at all, cannot but be deleteriously; and that it is felt, is sufficiently manifest in the fact that, wherever a large accession is made to the population of a given locality, by the influx of those transiently there for Educational purposes, a great impetus is also given to the saloon and bar business, and the common est drinkeries are made to vie in splender and ornament, with the gaudiest resorts of the kind, in the cities. Where fore-fathers! mothers! citizens! if not to debauch and fore—fathers! mothers! citizens! if not to debauch and poison your children, and deprive the State of those who should succeed to its posts of responsibility and honor? If a profligate locates his liquor saloon under the very caves of an Academy or College, he does it with a design; he means to get customers—human throats for his fiery floods, and he will as soon select your son as mine, as his victim; and as soon filch away his money as anothers for his poisons. He intends to deprave and rob somebody—and that semebody will be son to somebody else—perhaps you, perhaps me—which is immaterial to him, so that the main chance is secured. Money is his object, and the rights and interests of others will never baulk his intent, unless the terrors of the law, are also interposed against his evil de-

But admitting the safety of a pupil at one of these schools.

But admitting the safety of a pupil at one of these schools, as far as personal habits are concerned, still there is danger of contamination if Dramesheps and their accessories are allowed in his vicinity.

One such plague spot profunes the very earth when it is tolerated. And one man thoroughly debauched by its presence, especially if possessed of means sufficient to buy up the silence if not the respect of his neighbors may blight the morals and influence the future career of hundreds who may fall within the circle of his power, and doubtless give some of their number an irresistible lurch and impetus down the steeps of destruction.

steeps of destruction.

Institutions of icarning are established at great expense and it is decreed no small object to a country village to se-cure such a prize to their locality. The privilege is too valcure such a prize to their naught; and yet do not many of the nable to be sacrificed for naught; and yet do not many of the towns where our Scannaries and Colleges are located adopt the very means calculated somest to destroy both School and all the local advantages derived from their existence Foreign schelars are the main reliance of all large institu-tions of this kind; but when the moral atmosphere in the vicinity of a School is known to be had, what considerate parent will consent to send a son there for an education? greater evidence cru we have of the depravity of a commu-

nity than to see in their midst some half dozen or more of

prity than to see in their midst some half dozen or more of these resorts, where the "stranger in their gates," as well as those to the "manor born," may be fatally educated into the habit of inebriety!

Is it not time to investigate this matter and to begin to lay the ax at the root of the tree! Is there a school in the midst of a people who deliberately LICENSE and ENDARS the existence of FUM SELLLAS among them, and who the hold the temptation to the very lips of the children we have placed in their power for the hollest and most sacred of purposes—why not lit the fact be known! Let all such lecalities reap of their own sowing, and not complain either if the fruit is not altogether to their taste; preferring morance before infamy, let us forego the education of se sons, until we can secure to them the means of mental calture without hazarding all there is in their moral natures distinguish them from the brutes that perish. Yours, IRON POINT.

IRON POINT

Reform in Juries.

Reform in Juries.

To the Editor of The N Y. Tribune:

Sire: I would like to call your attention, as well as the of your readers, to a reformation much needed in the Jury system, which is of impertance, not only to Jurors, but to the community at large. As the law now stands, a man as likely to be summoned as a Juror in his busiest seases as at any other and how can one give his undivided attention to the case before him with business of his own on his mind? Many of our mechanics—builders for instance—have their dull season in Winter. With some merchant July and August—with others, October and November—and the months they have the least to do. A great number of our principal business men would much rather run the red of being fined than leave their own business to attend that of others, of little or 10 interest to them. By the rans, the Courts are deprived of many intelligent Juro. Among our journeymen mechanics some have accumulated enough to qualify them as Jurors. In summer, in maninatances, their wages are from ten to twenty per ceal higher than in winter. Now, would it not be well to be every man who is subject to Jury duty send in to the Courts are deprived of many intelligent. There can be not objection to this change, and if it should take place we would have cheerful and attentive jurors, who would listen with pleasure to the case and the elequence of the lawyers. There would be less trouble in empaneling Jury, and their decisions would be more just. There an other arguments in favor of this change, but I will not is fringe on your columns by enumerating them.

New York, April 23, 1853.

ringe on your columns by enumerating them.

New York, April 23, 1853.

Who Should Pay for the Russ Pavement?

Who Should Pay for the Russ Pavement?

To the Editor of The Tritume:

Sin: Now that we are saddled with an additional Rus debt of five hundred or six hundred thousand dollars the question would naturally arise who or what class of people are most benefited thereby? True, we slip over the grant blocks with hardly a jar, and we are rid of much of the mud and dust consequent upon the old cobble stone payment; but it strikes me that there is a class of people wherever a much larger amount of benefit than most of or tax payers. Did it ever occur to you that our stage proprietors, a thriving and wealthy class of people, could rus at least one third more times per day upon Russ, than a cobble stone!—that the wear and tear of stages, hore fiesh and harness, was nearly one half less! That or millionaires, butchers, bakers, (milwen, not taxed at all) cartmen, and, in fact, all those who drive horse flesh to an millionaires, butchers, bakers, (milwen, not taxed at all) cartmen, and, in fact, all those who drive horse flesh to an extent in this metropolis, are more or less benefited thereby! And is it not proper that they should pay a fair proportion of the cost! It a sewer is to be made, or a steet to be widened, the property holders on the line of improvement are assessed therefor, and why not assess owners of vehicles and horses for improvements mostly for the benefit! It seems to me that the class of persons mestioned ought to be assessed in proportion to the advance gained by this large outlay for street improvements.

Justice,

RIGHTS AND WAGES OF LABOR.-The working Callnet-Makers of Syracuse are endeavoring -- peacefully and patiently, so far as we can learn-to establish and maistain a uniform Scale of Prices (by piece-work,) for the labor, so as to be shielded from the injustice and anarch necessarily prevailing where there are as many prices for a piece of work as shops. They write us that they are confident of success, and only ask journeymen from abroad not to come in and virtually take the part of their task-masters. The following circular, addressed by then to their Employers, sets forth their views and feelings on the general subject. We rejoice to learn that, among other self-protecting agencies, they meditate the estab

other self-protecting agencies, they meditate the establishment of a shop of their own. But hear them:

SYRACUSE, Tuesday, April 12, 1822.

Fellow Cilizens and Gentlemen: You who are engaged the business of Manufacturing in this city are hereby respectfully solicited to cooperate with us Journeymen Cabinal Makers of this city in our endeavors to ameliorate existing evils of long standing among us all, and if possible to prevent the further extension of these evils. After a long and careful, but painful consideration of the causes of those evils to which we will call your attention, and after witnessing and experiencing too many, we venture to say in truth, and with confidence of your sanction, that th:

1st. And greatest cause, is the disorganized condition of our labor.

2d. No regular system of prices in the different shops

2d. No regular system of prices in the different shops consequently
2d. No sympathetic, friendly fellow-feeling to promote each other's interests, which would exist if we would act as we ought, by uniting together in forming and establishing by mutual consent, a schedule of prices for all kinds at piece-work made in a workmanlike manner with suitable materials. We would fain be silent on past events, which has in our epinion produced much of the evil and degression in our trade. But we are constrained to believe that too common practice has been by some to accept the indigent offered labor, and establish thereon a precedent which works injustice to many.

works injustice to many.

After a toilsome and faithful examination of the whose subject by us, and those we entrust to represent our right and interests, we have come to the conclusion to adopt the following schedule of prices, as being as nearly just a could be expected under all the circumstances of the case.

following schedule of prices, as being as nearly just could be expected under all the circumstances of the case And we sek and confidently expect your friendly concerrence in the adoption of the same, and its inviolable make tenance. And in order to consumate so good a work as soon os may be we request your concurrence or dissently. Tuesday the 19th inst., and it will be received by the barers of the se friendly presents to you. We send you also herewith the schedule of prices above referred to, while should be subject to revision from time to time, as the form and style of work would seem to justify: But which, at now stands, is all we ask, but which would in many particulars justify additions, which we trust will meet your coding approved, as being the best at present for the united Cabinet-Makers of Syracuse.

The above Circular having been received by those the whom it was directed, and considered by those minds which are pure and without guilt or deceit, to be just and equal ble, have acceded to the common-sense proposition of the friends, the Journeymen Cabinet-Makers of this city, what have a considered by those minds which are pure and without guilt or deceit, to be just and equal ble, have acceded to the common-sense proposition of the friends, the Journeymen Cabinet-Makers of this city, which are guided by the principles of pating good work of men what are guided by the principles of justice, and receive a jureward, but cannot depend on those who carry on busines on the principles of rapacity. Much pleasure and just me is felt in bringing to notice the honorable names of importance of the cause of rights, which are as follows:

Ashley & Williston, Salima st.; Dana & Griggs, Salima & Humbert & Woellmer, Salima st.

VETERAN PHALASI.

The Progressive Christian is a small but earned folio just started at Cazenovia, N. Y., by A. Pryne, to be issued each fortnight for \$1 per annum. Its pose is set forth as follows:

pose is set forth as follows:

"It will be the leading object of this paper to remove he great bar to the progress of society and triumph of Christianity, Sectarianism. It will seek to she of from the Bible and the genius of Christianity, that all divisions and separal communions among Christians of every place are a significant of the Church. Among the causes that are away the conversion of the World to God, none are be compared to that cause which originates in the spirit spractise of religious partyism. The day of a deep and represent revival of true Christianity lingers far in the same practice of the Christianity lingers far in the same of the cause associated religion will not put on the beauting arments of brotherly love, and unite the followers by exhausted its moral power. Its saving influences and adulterated and weakened by the palpable inconsistent of its schisms with the spirit of its professions. To restor to the Church its all-conquering power, her unity must be of its schisms with the spirit of its professions. To result to the Church its all-conquering power, her unity must be restored. The Savier more than intimates that the hope of the world's conversion to his gospel is based, under fish upon the union of his disciples. At present, the Church is broken into hundreds of jarring factions. And while thousands of presses are devoted to the work of perpetualist these unhappy divisions—so far as we know—there is not apper in America devoted to the work of bringing the Christians in these various factions to raily under the simple septent of the standard, and recognize the great law of Christian under the simple septent of the second of th

IMPOSING UPON THE NEXT WORLD.-The Circular roffers the following suggestion with regard to the

Hanging question:

"There is one serious objection to Capital Pasishmes, that we have n-ver seen presented; and that is a query that we have n-ver seen presented; and that is a query this kind—what business has this world to rid itself of assistances at the expense of some other world? We complise of the old countries for sending the scum of their pupple tion here, and make it a law in this country that every torse shall support its own paupers; and is it not them a scary transaction to ship bad men to foreign shores in the untransaction to ship bad men to foreign shores in the untransaction to ship bad men to foreign shores in the untransaction to ship bad men to foreign shores in the justifiable on the principle of sacrificing the less to be justifiable on the principle of sacrificing the less to be greater; but if it only turns the man loose somewhere discussed in the same of the proposition of the principle of sacrificing the less to be greater; but if it only turns the man loose somewhere discussed in the proposition of the proposition o

Chief of Police at Troy, on a charge of passing souther seit money, but was banter out, without an examination, by the Troy magistrate—according to the Albany papers.